

# NU'MAN AL-ALUSI<sup>1</sup> AND HIS INTENTIONAL MISQUOTING OF IMAM AL-MUNAWI'S VERDICT ON IBN TAYMIYYA<sup>2</sup>

*Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!*

In the year 1881 CE, an Iraqi writer by the name of Nu'man Khayrud-Din al-Alusi published a work entitled, *Jala al-Aynayn fi muhakamat al-Ahmadayn* (Clearance of the two eyes in clearing the two Ahmads).<sup>3</sup> This work was ostensibly an apology for the controversial 8<sup>th</sup> century Hanbali, Ahmed ibn Taymiyya (d. 728 AH), from the stern lambasting of the later Shafi'i jurisprudent known as Ahmad ibn Hajar al-Haytami<sup>4</sup> (d. 974 AH) upon the status of Ibn Taymiyya.

The *Jala al-Aynayn* was patronised by the Indian Nawab of Bhopal, Siddiq Hasan Khan (d. 1889 CE) and it was published from Cairo. As for Nu'man al-Alusi and his personal creed, then there is little doubt that he was a

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<sup>1</sup> He was born in 1252 AH and died in 1317 AH/1899 CE

<sup>2</sup> This piece will also address the obfuscating shenanigans of a notoriously abusive anti-Ash'arite known as Ali Rida Qadri

<sup>3</sup> This is how Basheer M. Nafi translated the title in his: *Salafism Revived: Nu'mān al-Alūsī and the Trial of Two Ahmads* (Die Welt des Islams, Volume 49, Number 1, 2009, pp. 49-97)

<sup>4</sup> See here for a few quotations from Imam Ibn Hajar al-Haytami - <http://taymiyyun.wordpress.com/?s=haytami>

follower of Ibn Taymiyya and his interpretation of what is the real Salafi creed. It is thus bizarre that an unknown anti-Ash'arite writer of this time could dare to claim that al-Alusi was a Hanafi-Maturidi! This is exemplified as follows by the unknown writer by stating:

"Abu al-Barakaat Nu'maan bin Mahmud al-Alusi (d. 1317H) was from those just and honest Hanafi **Maturidis** (who demonstrated this in his book *Jalaa' al-Aynayn Bi Muhaakamah al-Ahmadayn*)."<sup>5</sup>

On the following authoritative blog on what the famous and reliable scholars of the past had to state on the status of Ibn Taymiyya, a short piece mentioning the verdict of a well known Shafi'i Muhaddith, Abdar Ra'uf al-Munawi (d. 1031 AH) was posted on the 9<sup>th</sup> of February 2013:

<http://taymiyyun.wordpress.com/2013/02/09/abd-al-rauf-al-munawi-on-there-being-no-disagreement-on-ibn-taymiyya-and-ibn-qayyim-al-jawziyya-being-innovators/>

**Quote:**

## **Imam al-Munawi on there being No Disagreement on ibn Taymiyya and ibn Qayyim al-Jawziyya being Innovators**

Imam 'Abd al-Ra'uf al-Munawi (D. 1031AH) on there being no disagreement that ibn Taymiyya and ibn Qayyim al-Jawziyya are innovators and refuting some of their incorrect beliefs:

QUOTE Article -

### **Changing Views of ibn Taymiyya by Khaled el-Rouayheb**

For example, the Egyptian Shafi'i scholar and mystic **'Abd al-Ra'uf al-Munawi** (d. 1622), in his commentary on al-Tirmidhi's *Shama'il*, cited ibn Hajar's condemnation of ibn Taymiyya's suggestion that the Prophet Muhammad (sallallahu 'alaihi wa

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<sup>5</sup> See the bogus research presented here - <http://www.asharis.com/creed/articles/mbeif-muhammad-anwar-shah-al-kashmiri-al-deobandi-al-maturidi-on-ibn-taymiyyah-and-the-sifat-filiyyah-part-2.cfm>

sallam) had let down a part of his turban to mark the spot between his shoulders that God had touched with His hand. Though al-Munawi's overall assessment of ibn Taymiyya and ibn Qayyim al-Jawziyya was anything but positive, he did not believe that this particular proposition of theirs was beyond the pale:

“I say: As to them (ibn Taymiyya and ibn Qayyim al-Jawziyya) being reprehensible innovators, there is no disagreement (*amma kawnuhuma min al-mubtadi'a fa-musallam*). As to this particular claim being based on corporealism, this is not correct. First, because they said that the mentioned seeing was during sleep... Second, because (they also said:) we believe that He has a hand unlike the created being, and hence there is nothing to prevent placing It in a manner that does not resemble the placing of a created being.”[1]

[1] -'Abd al-Ra'uf al-Munawi, *Sharh al-Shama'il* (MS British Library; Or. 12522), fol. 148a. **The passage is quoted in al-Alusi, Jala al-Aynayn, 569, though al-Alusi left out the first sentence in which al-Munawi agreed that ibn Taymiyya and ibn Qayyim al-Jawziyya were innovators (Mubtadi'a).** The British Library manuscript from which I have quoted was written in 999/1590-1, 32 years before the death of al-Munawi, and may be an autograph.

END QUOTE

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Now, a biased and prejudiced claimant to the Hanafi Madhhab, as well as to the Sufi path and being known to be ardently anti-Ash'ari in the most rabid fashion in his literary acumen, known as Ali Rida Qadri, said to the above<sup>6</sup>:

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<sup>6</sup> <http://www.sunniforum.com/forum/showthread.php?101248-The-Deobandi-Akaabir-on-Shaykh-Ibn-Taymiyyah/page6>

Are you sure you even understand Arabic, couldn't stop laughing at your distortion and deception, as you once again prove that you are **[edit]** desperately trying to spin **[edit]** propaganda against Shaykh al-Islam Ibn Taymiyyah. Go learn Arabic, the person StudentoftheDeen is just one clueless guy recycling distortion and deception

the original arabic shows only defence of Munawi against the claims of Ibn Hajar al-Makki al-Haytami

here is the arabic which StudentoftheDeen distorted:

قال العلامة عبدالرؤف المناوي الشافعي - 1029 هـ - في [شرح] بعد سوفه لكلام ابن حجر ما نصه: [فول ابن حجر غير مستقيم، أما أولاً فلأنهما قالا: إن الرؤية المنكورة كانت في المنام، وهذه كنيهما حاضرة، وأما ثانياً فلأننا نؤمن بأن له بدأ لا كبد المظنون، فلا مانع من وضعها وضعاً لا يشبه وضع الخلق، بل وضع بلق بجلاله، وعجبت من الشيخ ابن حجر كيف أنكر هنا مع وجود خبر الترمذي: أناني ربي في أحسن صورة فقال: هم بخصم الملاء الأعلى! فقلت: لا أنري! فوضع كفه بين كتفي، فوجدت بردهما بين نكوتي - أي نبي - ونطلي لي علم كل شيء] اهـ.

<http://www.hdrmut.net/vb/showthread.php?t=228643>

is this what **[edit]** is all about? can't even comprehend arabic making a defence of a scholar into disparagement and throwing all sorts of buzz words like JarH and babbling about. Go learn Islam 101

*Last edited by arqadri; 23-03-2013 at 10:25 AM.*

Abu Turab Ali Rida Qadri - Mujaddadi  
أبو تراب علي رضا - مجدددي قادري

Sunni Press Website

The reader may have noticed that Qadri was attempting to reply to a contributor known under the screen name – “StudentoftheDeen”. He made out as though he was being fair and just, and was some sort of exemplary expert on the pure Arabic language. The fact of the matter is that it was known by “StudentoftheDeen” that al-Munawi was attempting to respond to the greater Imam in the Shafi’i school known as Ibn Hajar al-Haytami,<sup>7</sup> for it

<sup>7</sup> See the following quote on Ibn Hajar al-Haytami from the following link - <http://taymiyyun.wordpress.com/2013/02/14/who-was-shaykh-al-islam-ibn-hajar-al-haytami-a-harsh-reality-check-for-the-followers-of-ibn-taymiyya-in-this-age/>

**Quote:**

Due to being one of ibn Taymiyya’s major critics, some modern-day followers of ibn Taymiyya do not hold much love for Shaykh al-Islam ibn Hajar al-Haytami (D. 974AH). They would like to believe that the Imam was not of great standing or knowledge, and that his

was all mentioned in the original researched article by Dr. Khaled el-Rouayheb. Thus, this was overlooked by this ardent anti-Ash'arite who has earned the designation of being curiously crass in the past from this pen. It seems he needs a major lesson on how to understand rudimentary English.

Nevertheless, the whole dismal exercise in demeaning the quotation from al-Munawi by Ali Rida Qadri is actually a proof against him and his ilk of autodidactic claimants to the path of the venerable Salaf. For what it exemplified was how he was prepared to go out of his way by hook or crook to omit admitting what was the initial sentence by Imam al-Munawi! Ali Rida is also known for his poor cut and paste merchandising from unreliable pseudo-Salafi sites, and this is very clear from what he quoted from the above link he gave (<http://www.hdrmut.net/vb/showthread.php?t=228643>), which quoted al-Munawi as follows in a selective and dishonest manner:

في [شرحه] بعد سوقه لكلام ابن حجر ما نصه: [فقول ابن - هـ 1029 - فقال العلامة عبدالرؤوف المناوي إن الرؤية المذكورة كانت في المنام، وهذه كتبهما حاضرة، وأما: حجر غير مستقيم، أما أولاً فلأنهما قالاً ثانياً فلأننا نؤمن بأن له يداً لا كيد المخلوق، فلا مانع من وضعها وضعاً لا يشبه وضع الخلق، بل وضع يليق بجلاله، وعجبت من الشيخ ابن حجر كيف أنكر هذا مع وجود خبر الترمذي: أتاني ربي في أحسن صورة فقال: فيم يختصم الملائة الأعلى؟ فقلت: لا أدري! فوضع كفه بين كتفي، فوجدت بردها بين ثنودتي - وتجلّى لي علم كل شيء] اهـ - أي ثديي

“StudentoftheDeen” then proceeded to respond to the above diatribe of Ali Rida on the same Sunni Forum, which he later also placed on the following blog link:

<http://studentofthedeem.wordpress.com/2013/03/23/ali-rida-qadri-and-his-false-claims-of-slander/>

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beliefs were ‘deviant’. However, as a harsh reality check, Imam ‘Uthman ibn Sanad al-Basri (D. 1242AH) had the following to say in praise of Shaykh al-Islam ibn Hajar al-Haytami:

*“He who looks at his works will be dazzled and say: Praise Allah who has allowed the minds of man to reach it’s subtle depths! He is the Shafi’i who mediated between the finer points of law and the subtleties of the discipline of tradition. He did not treat discipline without reaching depths that his contemporaries never hoped to reach. No one disputed with him without finding him an abounding sea of knowledge. He was firm in matters of religion while being high minded, composed and intelligent... Those who came after him have depended on what he has chosen, and thus his works are the standard reference for fatawa, and no Shafi’i will give a fatwa that is not in accordance with what he has considered. The prominent scholars esteem his works, and give it the foremost rating.”*

**Quote:**

## Ali Rida Qadri and his False Claims of Slander

### Ali Rida Qadri's Claim:

the original arabic shows only defence of Munawi against the claims of Ibn Hajar al-Makki al-Haytami

here is the arabic which StudentoftheDeen distorted:

قال العلامة عبدالرؤوف المناوي الشافعي – 1029 هـ – في [شرحه] بعد سوجه لكلام ابن حجر ما نصه: [فقول ابن حجر إن الرؤية المذكورة كانت في المنام، وهذه كتبهما حاضرة، وأما ثانياً فلأننا نؤمن بأن له: غير مستقيم، أما أولاً فلأنهما قالاً يداً لا كيد المخلوق، فلا مانع من وضعها وضعاً لا يشبه وضع الخلق، بل وضع يليق بجلاله، وعجبت من الشيخ ابن حجر لا أدري ! :كيف أنكر هذا مع وجود خبر الترمذي: أتاني ربي في أحسن صورة فقال: فيم يختصم الملائكة الأعلى ؟ فقلت . فوضع كفه بين كتفي، فوجدت بردها بين ثنوتي –أي ثديي– وتجلى لي علم كل شيء] اهـ

<http://www.hdrmut.net/vb/showthread.php?t=228643>

Ali Rida Qadri claimed that distortion was made regarding the quote from Imam al-Munawi but one wonders **why he and hdrmut.net did not quote the initial part of al-Munawi's words?!** It is because he is merely a forum fraudster who just cuts and pastes from other forums without checking the quotes!! This has been his way **for more than 10 years now and his fitna is still ongoing.**

The above Arabic quote was taken from the pseudo-Salafi known as **Nu'man al-Alusi's** Jala al-Aynayn!

Now the quote on the taymiyyun.wordpress.com blog was not from me but from Khaled el-Rouayheb who said in his article – Changing views of ibn Taymiyya among non-Hanbali Sunni scholars (p. 283 of the book entitled Ibn Taymiyya and His Times):

“For example, the Egyptian Shafi’i scholar and mystic ‘Abd al-Ra’uf al-Munawi (d. 1622 ), in his commentary on al-Tirmidhi’s Shama’il, cited Ibn Hajar’s condemnation of Ibn Taymiyya’s suggestion that the Prophet Muhammad (sallallahu alaihi wa sallam) had let down a part of his turban to mark the spot between his shoulders that God had touched with His hand. Though al-Munawi’s overall assessment of ibn Taymiyya and ibn Qayyim al-Jawziyya was anything but positive, he did not believe that this particular proposition of theirs was beyond the pale:

“I say: **As to them (ibn Taymiyya and ibn Qayyim al-Jawziyya) being reprehensible innovators, there is no disagreement (amma kawnuhuma min al-mubtadi’a fa-musallam).** As to this particular claim being based on corporealism, this is not correct. First, because they said that the mentioned seeing was during sleep... Second, because (they also said) we believe that He has a hand unlike the created being, and hence there is nothing to prevent placing It in a manner that does not resemble the placing of a created being.”



Khaled el-Rouayheb put a footnote to the last quote from al-Munawi (no. 32) by saying:

“Abd al-Ra’uf al-Munawi, Sharh al-Shama’il (MS British library; Or. 12522), fol. 148a. The passage is quoted in al-Alusi, Jala al-Aynayn, 569, THOUGH AL-ALUSI LEFT OUT THE FIRST SENTENCE IN WHICH AL-MUNAWI AGREED THAT IBN TAYMIYYA AND IBN QAYYIM AL-JAWZIYYA WERE INNOVATORS (Mubtadi’a). The British Library manuscript from which I have quoted was written in 999/1590-1, 32 years before the death of al-Munawi, and may be an autograph.”

If this is not sufficient for Ali Rida Qadri then here it is from the printed edition of al-Munawi’s work as printed on the margin of Imam Ali al-Qari’s Sharh on the Shama’il (1/168-9):



### Conclusion –

Ali Rida Qadri is a disseminator of the cut up version of al-Alusi who removed the initial sentence of Imam al-Munawi’s verdict that Ibn Taymiyya was an innovator...

More on Ali Rida Qadri and his distortions and lies –

<http://www.darultahqiq.com/the-case-of-the-curious-qadri-and-the-aynayn-issue-2/>

Now, as is the usual ruse of Ali Rida, he is an ineffectual adept at throwing other irrelevant issues into the hot pot in order to mislead the unsuspecting reader off to a path that leads to no conclusive termination of the polemical

rhetoric at hand, or being beguiled by his subterfuge. Thus, the only meaningful but pointless issue he came off with in attempting to refute the above was the following point that deserves a first-rate rejoinder to below. Qadri said:

“If you look at the scan which you posted , it is really laughable how you couldn't even look into what you were posting



اه or اخ

is a recent abbreviation for End of words/quotation/citation , just like BRB, TYT, LOL wasn't present before 50 years, you will never find

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اه or اخ

in the earlier books so who added that ؟ you or your Khaled or Muftari ? If you are really a researcher find out if Munawi used abbreviations like those which you posted from publisher, in his other books or if you are just a master of cut-n-paste from Khaled or some other rafidi/habashi sites, obviously you will be clueless and just recycling same old propaganda without any critical analysis. and throw some buzz words or catch phrases like Jarh Mufasser to confuse readers.” [End of Qadri's crass and sarcastic claims]

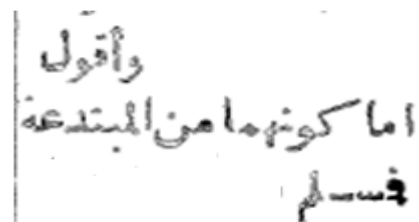
**Reply:**

As is the habit of real charlatans of the past and present, they befuddle at the real points of the matter and try their hardest to move onto other tangential tracks in order to throw off the scent that they have finally been



caught in the act of disastrous detouring, and attempting to cover up the deception of Nu'man al-Alusi!

Instead of focussing on the portion where al-Munawi said:



Which was translated by Khaled el-Rouayheb as follows:

**“I say: As to them (ibn Taymiyya and ibn Qayyim al-Jawziyya) being reprehensible innovators, there is no disagreement (*amma kawnuhuma min al-mubtadi'a fa-musallam*).**

What was visible with risible fanaticism was the point that Ali Rida digressed onto who put in the abbreviation marks **أه** - before the verdict of al-Munawi on ibn Taymiyya and ibn Qayyim al-Jawziyya! When, if he was fair and unbiased, he should have admitted on the spot that al-Munawi's above point was deliberately left out by Nu'man al-Alusi in his *Jala al-Aynayn* (p. 648). Here is how Alusi misquoted al-Munawi in his said work:

وقال المناوى في شرحه أيضاً بعد سوقه لكلام ابن حجر ما نصه: فنقول ابن حجر غير مستقيم. أما أولاً، فلأنهما قال: إن الرؤية المذكورة كانت في المنام، وهذه كتبهما حاضرة. وأما ثانياً فلأننا نؤمن بأن له يداً لا كيد المخلوق، وفلا مانع من وضعها وضعاً لا يشبه وضع المخلوق، بل وضع يليق بجلاله.

وعجبت من الشيخ ابن حجر كيف أنكر هذا مع وجود خبر الترمذى ((أتانى ربي في أحسن صورة فقال: فيم يختصم الملائة الأعلى؟ فقلت: لا أدري، فوضع كفه بين كتفي فوجدت بردها بين ثنوتي - أي ثديي - وتجلي لى علم كل شيء)) أهـ.

Alusi thus left out the initial verdict of al-Munawi as shown in the last digital image with the translation of Dr. el-Rouayheb!

Qadri said rhetorically:

**أخ or أه**

is a recent abbreviation for End of words/quotation/citation , just like BRB, TYT, LOL wasn't present before 50 years, you will never find

Now, the edition of the commentary to the *Shama'il al-Tirmidhi* used by StudentoftheDeen was the one printed in Cairo, Egypt, as published by Mustafa al-Babi al-Halabi, which has also in its main text the commentary to the said *Shama'il* by Imam Ali al-Qari (d. 1014 AH). It was published in the year 1318 AH as the last page of the second volume mentioned:



أوائل شهر ذي القعدة الحرام من عام سنة ١٣١٨  
من هجرة النبي بدر التمام عليه أفضل  
الصلوات والسلام

The abbreviation - اه - is used by editors for the word انتهى - which means “end of quotation”. This printed edition of the commentary to the *Shama'il* was thus published more than 110 years ago!

House of Verification

# A LOOK AT THE ACTUAL MANUSCRIPT PAGES OF IMAM AL- MUNAWI'S SHARH ON THE SHAMA'IL

The next question that arises is – “Is the word انتهى found in the original manuscript of al-Munawi's Sharh on the Shama'il or not?”

To answer this one needs to present the digital images of the relevant manuscript pages as described by Dr. el-Rouayheb. Recall, that el-Rouayheb described the manuscript he used as follows:

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'Abd al-Ra'uf al-Munawi, Sharh al-Shama-il (MS British Library; Or. 12522), fol. 148a. The passage is quoted in al-Alusi, Jala al-Aynayn, 569, though al-Alusi left out the first sentence in which al-Munawi agreed that ibn Taymiyya and ibn Qayyim al-Jawziyya were innovators (Mu'tadi'a). The British Library manuscript from which I have quoted was written in 999/1590-1, 32 years before the death of al-Munawi, and may be an autograph.

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I am grateful to Dr. Khaled el-Rouayheb for sending the manuscript images to StudentoftheDeen, who then forwarded these digital images to me. He informed us as follows:

*al-Salamu alaykum,* House of Verification

*Please find attached a PDF with the relevant pages of the Munawi manuscript. Harvard library has many British Library manuscripts on microfiche and luckily the manuscript that I used for my article was one of these. The PDF contains (1) the British Library call number, (2) fols. 147b and 148a with the relevant passage, and (3) the colophon with the date of completion of the manuscript. The passage "amma kawnuhuma min al-mu'tadi'ati fa-musallam" occurs on fol. 148a line 2.*

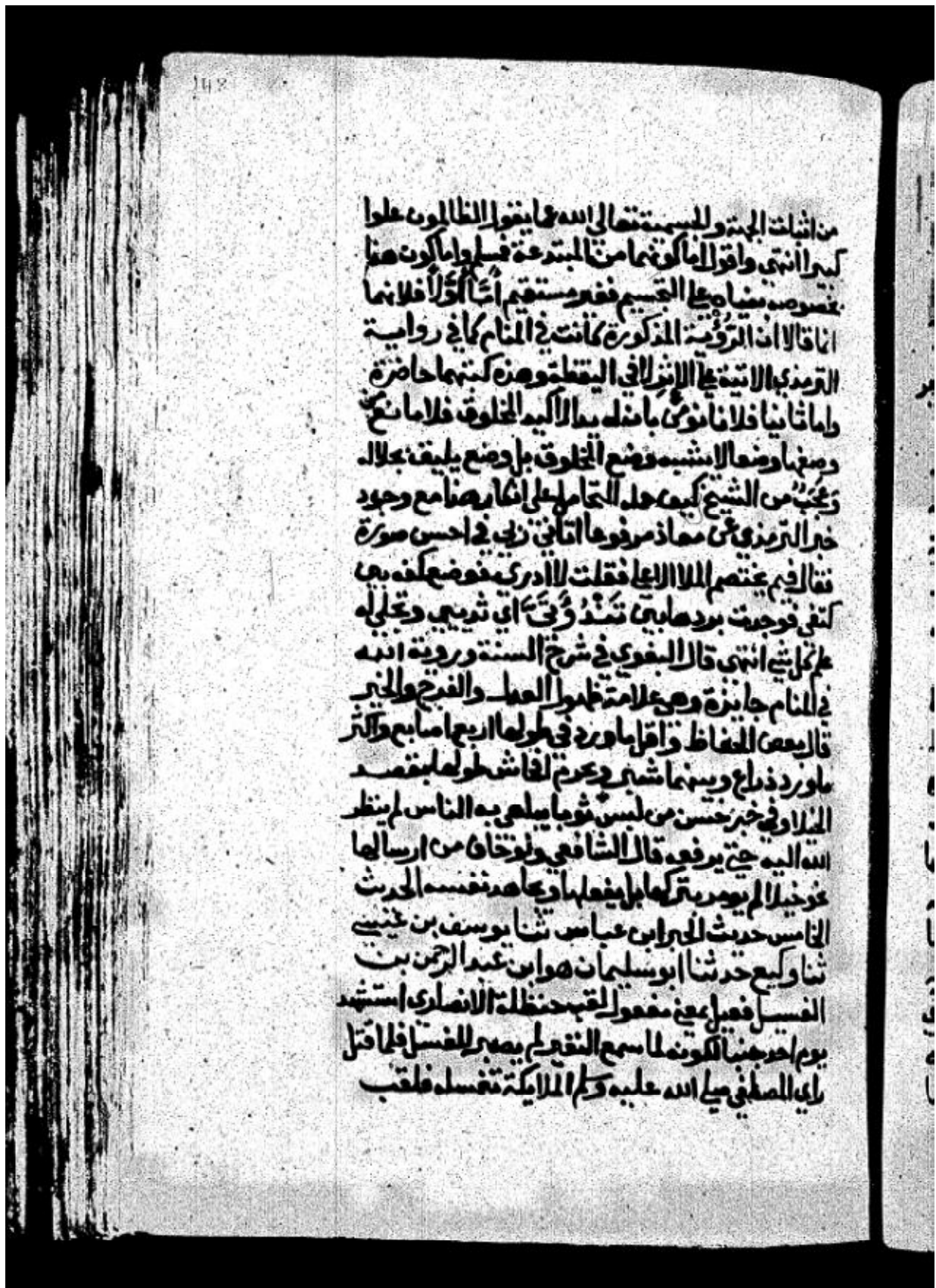
*With best wishes,*

*Khaled El-Rouayheb*

BL MANUSCRIPT NUMBER:	<u>OR 12522</u>
TITLE:	<u>SHARH AL-SHAMĀ'IL</u>
AUTHOR:	<u>AL-MUNĀWĪ, 'ABD AL-RA'UF</u> <u>MUHAMMAD IBN TĀT AL-'ARIFĪN</u>
DATE:	<u>AH 999 / 1591 AD</u>
SPECIFICATIONS:	<u>387 FOLIOS</u>
SIZE:	<u>21.5 x 15 cm</u>
BL CATALOGUING REFERENCE:	<u>0CCC.</u>



Plate 2 – The actual page (folio 148a) where Imam al-Munawi mentioned his verdict on Ibn Taymiyya and Ibn Qayyim al-Jawziyya:



من اثبات الجمة والسيئة تعالى الله عما يقول الظالمون علوا  
كبيراً انتهى وأقول أما كونها من المبتدعة فليس واما كونها  
مخصوصة بنسبها على التقسيم فمفوض مستقيم أيضاً كقولنا فلانها  
انما قال ان الرواية المذكورة كانت في المنام كما في رواية  
الترمذي الا ان في الاثر لا في اليقظة وهذه كتبها حاضرة  
واما ثانياً فلا فائدتان بان الله يدرك الخلق فلا مانع  
ومعها وضعها لا يشبه وضع الخلق بل وضع يليق بجلاله  
وعجب من الشيخ كيف حله التمام على انما يصح مع وجود  
خبر الترمذي عن معاذ مرفوعاً ان النبي في احسن صورة  
نظرت فيم يختصم الملا الا اني فقلت لا ادري مفوض كذا  
كنفي فوجبت بردها بي ثم دوي اي ثوبيني وتحلي له  
علم كل شيء انتهى قال البغوي في شرح السنة ورواية الله  
في المنام جايذة وهي علامة ظهور العدل والفتح والخير  
قال بعض الحفاظ واهل ماورد في طولها اربع ماصابع والآخر  
ماورد ذراع وبينهما شبر وحرم لفافها طولها بقصد  
الملا وفي خبر حسن من ليس ثوبا يلقي به الناس لم ينظر  
الله اليه حتى يرفع قال الشافعي ولو خاف من ارسالها  
عوجيلاً لم يورثها بل يفعلها ويحاهد نفسه الحديث  
النا من حديث البراء بن عبا بن ثناء يوسف بن عيسى  
ثناء كعب بن ثناء ابو سليمان هو ابن عبد الرحمن بن  
الفيل فعيل يعني مفعول القبح حفظه الانصارى استشهد  
يوم اخرج منها لكونه لما سمع النقيع يصير للغسل فلما قتل  
راي المصطفى صلى الله عليه وسلم الملائكة تغسله فلقب

Dr. el-Rouayheb was quoted above as saying:

**“The passage "amma kawnuhuma min al-mubtadi'ati fa-musallam" occurs on fol. 148a line 2.”**

This is what was mentioned by Imam al-Munawi from the said line and folio number:



Thus, the word **انتي** – is found in the original manuscript as underlined in red, and the Mustafa al-Babi edition published in 1318 AH abbreviated it to the short form - اه - Thus, this is not a true form of distortion of al-Munawi's words but for some reason beyond our remit in this time it is not possible to ascertain why the editor(s) of the 1318 AH edition of this work decided to abbreviate it to - اه -

Regardless of this point raised by Ali Rida Qadri, the real point of undisputable contention in all of this is how he avoided investigating with crystal clear clarity why the initial verdict of al-Munawi was deliberately tossed to one side by Nu'man al-Alusi, who most likely had access to a manuscript copy of al-Munawi's said Sharh on the *Shama'il*!

Dr. el-Rouayheb also mentioned the age of the manuscript by saying in his original article:

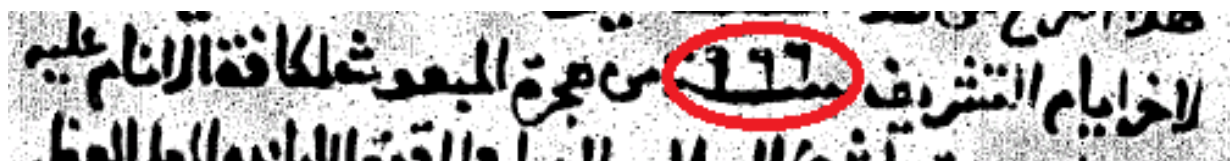
***“The British Library manuscript from which I have quoted was written in 999/1590-1, 32 years before the death of al-Munawi, and may be an autograph.”***

This date of 999 AH is also clearly evident from the colophon found at the end of the manuscript as he mentioned. Here is the last page:

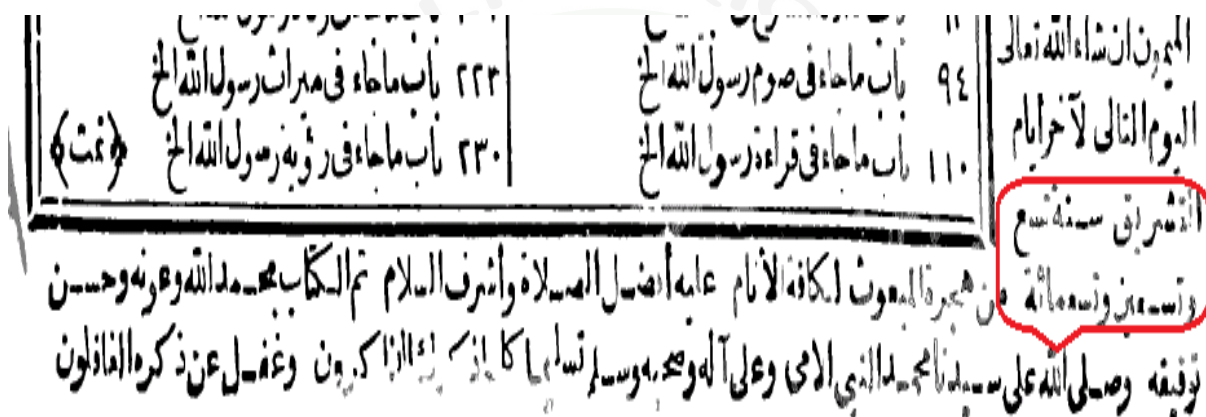


سيرت وإليه الإشارة بقوله شاعري من على أمتنا النفس إذا أبى  
عن ابن سيرين قال هذا الحديث دين قبل الام للعلم  
وهو ما جابه المصطفى لتعليم الخلق من الكتاب والسنة وهما الصواب  
الدين والمراد الاخذ من العبدول والتفات دون غيرهم فانزوا  
فأخذوا دينكم عن متعلقة بتأخذوا على تضمين معنى تروون  
والجاء على الاستنهام واخرج الشافعي عن عروة انه كان يسمع  
الحديث يستحسنه واليرويه لكونه لا يثق ببعض رواة ليله  
يؤخذ عنه وهذا مسوق لبيان الادتياط في الرواية والتثبت  
في النقل واعتبار من يؤخذ عنه والكشف عن حاله رجاءه واحدا  
بعد واحد لا يكون فيهم مجروح ولا منكر الحديث ولا مغفل ولا  
كذاب ولا من يتطرق له طعن في قوله او فعل اذ من كان فيه خلل  
فتركه الاخذ عنه واجب على عقل وقدر روي الخطيب وغيره عن  
الجمهور فوعا الاخذ والحديث الا عن من يتميزون شهادة وروي  
ابن عساکر عن مالك لا يعمل العلم عن اهل البدع ولا يتعلم عن لم يعرف  
بالطاب ولا عن من يكذب في حديث الناحي وان كان في حديث  
رسول الله لا يكذب شخص في التهمة اشارة الى عدم الاكتفاء بآثار  
الشيايل والحث على اتقان في الحديث والاكتفاء منه وبذلك الجهد  
في مزيد تحصيله وهذا الختم تطير ما وقع في ادبيل الكفر كبت الحديث  
من الابتداء حديث انه الاعمال بالنيات بلغنا انه ببركة المصطفى  
اعظم الامنيات وحشرنا في زمرة في الحياة وبعد الملت وقد وافق  
هذا النزاع من هذا التعليق المجهول ان شاء الله تعالى بعدم التالى  
لاخرايام التشريف بسلطنة من هجر المبعوث ملكا فاة الانام عليه  
افضل الصلاة وآثر السلام والادله والادوة الاباءه العلي العظام

The date that the manuscript was completed can be seen in the above plate (second line from the bottom), as follows



It also seems likely that the 1318AH printed edition by Mustafa al-Babi al-Halabi also used this very manuscript for the date is exactly the same on the last page of this published edition (2/240) as visible below in the red circle:





# A SHORT BIOGRAPHY ON IMAM AL-MUNAWI BY ABDEL HAMID SALEH HAMDAN<sup>8</sup>

AL-MUNĀWĪ, ʿABD AL-RAʿŪF B. TĀDJ AL-ʿĀRIFĪN B. ʿALĪ B. ZAYN AL-ʿĀBIDĪN B. YAḤYĀ B. MUḤAMMAD, called Zayn al-Dīn al-Ḥaddādī al-Munāwī al-Kāhirī al-Shāfiʿī, Egyptian religious scholar and mystic.

Al-Munāwī is the *nisba* from the village of Munayt or Munāw, a locality of Egypt where his ancestors settled towards the 7th/12th century, coming from Ḥaddāda, a village in Tunisia, hence his first *nisba* of “al-Ḥaddādī”. Al-Munāwī was born in Cairo in 952/1545 and died there in 1031/1621. He came from a family renowned for its knowledge and piety, his paternal grandfather being the *Shaykh al-Islām* Yaḥyā al-Munāwī and his maternal one the *shaykh* ʿAbd al-Raḥīm al-ʿIrākī. Under the guidance of his father, at an early age he began to study the Arabic language and to delve deeply into Islamic studies. He grew up into an upright and pious person. The great Egyptian Ṣūfī ʿAbd al-Waḥhāb al-Shaʿrānī [*q.v.*] initiated him into Ṣūfism, and after his master’s death, ʿAbd al-Raʿūf became an adherent of the *Khalwatiyya* [*q.v.*] *ṭarīqa*, at the same time following others also, in particular, the Bayramiyya, the *Shādhiliyya* and the *Nakshbandiyya*. For some time he held the office of *Nāʾib al-Shāfiʿiyya*, but then retired from the secular world and spent these subsequent years in writing. He began an active life again as a professor at the *Ṣālihiyya madrasa*, where the excellent quality of his teaching attracted numerous pupils round him, as well as much jealousy. These jealousies may well have led to the poisoning to which he fell victim; because of his enfeebled state, he had to abandon his teaching, and from then onwards dictated his works to one of his sons, Tādj al-Dīn Muḥammad.

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<sup>8</sup> Encyclopaedia of Islam (7/565)

Al-Munāwī's works are numerous, reaching over one hundred, and covering such diverse spheres as *ḥadīth*, *fikh*, Kur'ān exegesis, Ṣūfism, logic, philosophy, medicine, botany, etc. His works and his commentaries (*shurūḥ*) became widely disseminated and enjoyed a great success in his own time, and are still often cited today. Nevertheless, only a few of his works have been published, and a great number of them remain in manuscript, spread through the libraries and collections of East and West. In the sphere of Ṣūfism, al-Munāwī left a grand biographical dictionary called *al-Kawākib al-durriyya fī tarādjim al-*

*sādāt al-ṣūfiyya*, in which he gives the lives of the great Ṣūfis from Muḥammad to his own time; this work is also known as the *Ṭabaqāt al-Munāwī al-kubrā* (ed. Cairo 1938, 1963), and he made a résumé of it which he called *Irghām awliyā' al-shayṭān bi-dhikr manākib awliyā' al-Raḥmān* or the *Ṭabaqāt al-Munāwī al-sughrā*. His book on Ṣūfī technical terminology, *al-Tawḳīf 'alā muhimmat al-ta'arīf* or *Tawḳīf al-Munāwī*, is a glossary of these terms arranged alphabetically, and is compiled in imitation of the *Ta'arīfāt* of al-Djurdjānī. He also wrote a commentary on two works by Ibn Sīnā, *Risālat al-Taṣawwuf* and *Ḳaṣīdat al-Nafs* (this commentary ed. Cairo 1318/1900-1), in the sphere of *ḥadīth*, he wrote several works, including *al-Djāmi' al-azhar min ḥadīth al-Nabī al-anwar*, which contains more than 30,000 *ḥadīths* (ed. Cairo 1286/1869-70), *Kunūz al-ḥakā'ik fī ḥadīth khayr al-khalā'ik* (ed. Cairo 1350/1931-2) and *al-Ithāfāt al-saniyya li 'l-aḥādīth al-ḳudsiyya* (ed. Cairo 1354/1936). There are detailed items of informations on al-Munāwī's works in al-Muḥibbī's *Khulāṣat al-aṥar*, ii, 193-5, 412-16. Al-Munāwī's other son, Zayn al-'Ābidīn, died in 1022/1613 during his father's own lifetime; he also had followed the spiritual way and, as a true Ṣūfī, had devoted his life to prayer and the adoration of God.

'Abd al-Ra'ūf, his father and his two sons were buried in Cairo at the side of the *zāwiya* known till today as the *Zāwiyat al-Munāwī*, a building distinguished by its cupola, the third of its kind in Egypt.

*Bibliography*: Suyūṭī, *Husn al-muḥādara*, ii, 187, 253; Ibn al-'Imād, *Shadharāt*, vii, 312; Hādjdjī *Khalīfa*, *Kashf*, ed. Istanbul 1941, i, 71, 508, 519, ii, 1041, 1096, 1520, 1522; 'Alī Pasha Mubārak, *Khīṭat*, xvi, 50-1; Caetani-Gabrieli, *Onomasticon arabicum*, ii/A, 579; Sarkīs, *Mu'djam*, 1798-9; Djurdjī Zaydān, *Ta'rikh*<sup>2</sup>, ii, 247, 350; Brockelmann, II, 93, 280, 393, 395, S II, 84, 417; Ziriklī, *A'lam*, ix, 212, x, 241; Kaḥḥāla, *Mu'allifin*, iv, 196, v, 220-1; Sezgin, *GAS*, i, 157 ff.; A. Saleh Hamdan, *La vie et l'œuvre du grand Sufi égyptien 'Abd al-Ra'ūf al-Munāwī*, in *OM*, lxxxiv (1984), 203-14.

(A. SALEH HAMDAN)

# **QADI YUSUF AL-NABHANI<sup>9</sup>**

**(d. 1932 CE/1350 AH)**

## **ON THE JALA AL-AYNAYN OF NU'MAN AL-ALUSI**

Shaykh al-Nabhani said<sup>10</sup>:

“This book is one of the most dangerous of books for the Muslims in general and the immature student in particular. They should not be allowed to study this book, lest it should poison their minds. As regards the learned scholars, they have not to worry at all, for they know the erroneous thinking of Ibn Taymiyya and of the thinkers of the Wahhabite movement; and they also know the truthful stand of al-Subki, Ibn Hajar and all the leaders of the Muslim Community. They are also fully conversant with what is haqq (truth) and what is batil (falsehood), what is good and what is evil, and how these are intermixed and confused by (Ibn Taymiyya) and his disciples. The Ulama are not to be beguiled by the rhetorical flourishes of these people and by their tempting views. These are the slips of Ibn Taymiyya, which have been described by the three great leaders – Ibn Hajar (al-Haytami), al-Subki and his son Taj al-Din al-Subki, especially on the problems relating to istigatha (to invoke someone other than Allah for help), ziyara (to undertake a journey to visit the shrines of saints), notion about the jiha (direction) etc. These are such sensitive problems that only the great Ulama can know their intricacies. However this book is extremely dangerous for the general public and for the immature students.”

A bit further on Shaykh al-Nabhani said:

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<sup>9</sup> For his biography see the file here - <http://www.sunnah.org/history/Scholars/al-Nabhani.pdf>

<sup>10</sup> I am indebted to brother Abdul Aziz from Delhi for sending me this translation he had in his possession as published in a magazine known as Islamic Culture and Times (Jan. 1985, translated by Dr. Rana Ehsan Elahie). Qadi Nabhani discussed the *Jala al-Aynayn* in his Shawahid al-Haqq (p. 154-6, section 3 of the Maymuniyya edition printed in Cairo on 1323 AH)



“I wonder at him. Sometimes he, when confronted, shows himself as a Hanafite by Madhhab, but he belongs to a family of learned people of Baghdad. All were the Ahl al-Sunna wa’l Jama’a (The People of the Approved Path and the Community). But he defends the errors and slips of Ibn Taymiyya, who is a Wahhabite and not a Hanafite, and who does not belong to the creed of the ancestors, the great leaders of the Shafi’ite school of law. He may also sometimes show the tendency of serving the Wahhabite prince Siddiq Hasan Khan of Bhopal (India). But this Siddiq Hasan is not an original thinker or writer. His book entitled the *Ghaliyat al-Mawa’iz* is nothing but a copy of *the Zawajir* and the *Sawa’iq*, etc of Ibn Hajar, but he did not quote anything from Ibn Taymiyya. Allah knows why he did so. However, he reviles Ibn Hajar and Taqi al-Din al-Subki. He is disrespectful to them and wilfully neglects to use the word ‘al-Imam’ or the ‘Shaykh al-Islam’ for him. He uses other epithets like ‘al-Qadi al-Subki’, or simply ‘al-Subki’, while he had been the Grand Qadi<sup>11</sup> of Syria and was one of the chief scholars of his time, and was given the ex officio title of Shaykh al-Islam and that of Qadi al-Qudat.<sup>12</sup>

In respect of these merits, Ibn Taymiyya, who lacks them, does not deserve to be called ‘Shaykh al-Islam’. He was nowhere a Qadi, never had he been a teacher, much less that he be called the leader of the scholars. He was a man condemned for his false notion of jiha (direction in connection with the Essence of Allah), in addition to his innovatory views about ziyara, and istigatha. Al-Subki was according to the general consensus of the scholars, one of the illustrious leaders of the Ahl al-Sunna wa’l Jama’a (People of the Approved Path and the Community). His son Taj al-Din was also a leader, the son of a leader. I wonder what urged the writer of the *Jala al-Aynayn* to take up the matter of comparing Ibn Taymiyya to him! This is a proof of the fact that he is one of the innovators and is not from among the people of the Sunna. For, the like souls fly together (as birds of a feather flock together). His soul has a great affinity with that of Ibn Taymiyya. Other souls cannot associate with the souls of these illustrious leaders of Islam. But excellence and virtue cannot dispense with knowledge and learning.”

A bit further on Shaykh al-Nabhani said:

The author of the *Jala al-Aynayn* does not favour only ibn Taymiyya; he favours and has a bias for all the Wahhabites. He decides and speaks not only against Ibn Hajar but also against Ibn al-Subki and his son and against all the People of the Approved path and the Community, from among the Shafi’ites, the Hanafites, the Malikites

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<sup>11</sup> Qadi is a Judge

<sup>12</sup> Judge of Judges



and the main body of the Hanbalites also. Whoever should care to study this book with a clear and unprejudiced mind, will certainly come to the conclusion that he had done a great wrong to himself, to his father, and to all the Muslims in general, and above all to the Chief of the Messengers in particular, and that he had soiled his soul with the impurities of the Wahhabite innovations, which cannot be washed away even with the waters of the whole world upto the day of Resurrection. He has seriously injured himself and has also injured the feelings of all those who might study his book – may they be belonging to any of the four schools of law – even the justice minded Hanbalites also – by reviling them, as long as this world should exist or as long as this book should remain on the surface of the earth.”

A bit further on Shaykh al-Nabhani said:

“I wish I could know how the (author) had chosen for himself and for his father – as he quotes from his Tafsir entitled *Ruh al-Ma’ani* – to revile the great leaders of the Muhammadan Community, especially in respect of what these leaders and scholars of the Umma (Community) of all these long ages have agreed upon, e.g. concerning the problem of ziyara and istigatha, while it is one of the essential duties (of the Muslims) to pay homage to the Prophet – peace and blessings of Allah be upon him – and to do him all honour and respect; and what Ibn Taymiyya and his party of the Wahhabites hold is not to be taken into consideration. They think and imagine about the ziyara and istigatha with the mind of a biggest fool, and in addition they imagine that it involves ‘divinity’ when they visit (the shrine) or they invoke him for help, while, in fact, the innovation lies in their being guilty of disrespectfulness to the Prophet – peace and blessings of Allah be upon him – which is evidently felt by a man with the faintest ray of Iman (faith) in his heart. By my life, this is something which a wise man cannot choose for his brother, much less for himself and his father. By my life he has done harm to his father. He seems to be proud of having discussed these problems in his Tafsir and he has supported the Nawab Siddiq Hasan Khan and his colleagues, and says that he also followed this Madhhab (school of thought).

I have heard some of the scholars of the Blessed Makka, giving an odious remark on him and on his father, for; in his book he has been too bold in attacking him and reviling the people of the Approved Path and their school of thought, and especially the Imam al-Subki and his son, and also Ibn Hajar. He has been guilty of exaggerating in admiring the virtues of Ibn Taymiyya and in extolling his views, and also those who resemble him. I made the difference between Ibn Taymiyya and Ibn Hajar known to them. All of them began to revile Ibn Taymiyya.”

## Conclusions:

It is self-evident to any unbiased and fair minded person that Nu'man al-Alusi did deliberately leave out the first sentence from Imam al-Munawi and his verdict on the status of Ibn Taymiyya and Ibn Qayyim al-Jawziyya. Such a verdict was naturally reported by al-Munawi based on his readings of either the works of Ibn Taymiyya/Ibn Qayyim or by reliance of the major Ulama of the past who he trusted that had passed such a verdict.

As for the ranting's of Ali Rida Qadri, then that is all they truly are. His hyperbole and digression of the most extreme kind is a clear example of desperate attempts to conceal the reality of the matter of intentional cutting up and removal of the verdict of al-Munawi by al-Alusi. Qadri attempted to discredit al-Munawi by moving onto another subject matter regarding the biographies of certain stories linked to certain Sufis. The fact of the matter is that his reporting of the strange incidents reported from certain claimants to the Sufiyya is not a diminishment in the rank, status and truthfulness of al-Munawi, for he is not known to have committed such excesses himself. It is clear to true Sufiyya, that there have always been various types of false Sufi claimants in the past also, and its diametric opposite has also existed, and continues to do so in this age. Ali Rida Qadri considers himself to be a Mujaddidi-Qadri Sufi, so it would be worthwhile that he shows a bit of manliness and comes out with some of the strange reports emanating from the pen or mind of his heroes like, Ibn Qayyim, ibn Taymiyya or even his own Sufi tariqa. Before moving onto this, it is also worth showing that his own pseudo-Salafi sect also promotes the free distribution of al-Munawi's works!

For example, see here – <http://shamela.ws/index.php/author/423>

## المناوي

زين الدين محمد المدعو بعبد الرؤوف بن تاج العارفين بن علي بن زين العابدين الحدادي ثم المناوي القاهري

1031

المناوي (952 - 1031 هـ = 1545 - 1622 م)

اسم المصنف

تاريخ الوفاة

ترجمة المصنف

محمد عبد الرؤوف بن تاج العارفين ابن علي بن زين العابدين الحدادي ثم المناوي القاهري، زين الدين: من كبار العلماء بالدين والفنون.

انزوى للبحث والتصنيف، وكان قليل الطعام كثير السهر، فمرض وضعفت أطرافه، فجعل ولده تاج الدين محمد يستملي منه تأليفه.

له نحو ثمانين مصنفًا، منها الكبير والصغير والتام والناقص.

عاش في القاهرة، وتوفي بها.

من كتبه (كنوز الحقائق - ط) في الحديث، و (التيسير - ط) في شرح الجامع الصغير، مجلدان، اختصره من شرحه الكبير (فيض القدير - ط) و (شرح الشمائل للترمذي - ط) و (الكواكب الدرية في تراجم السادة الصوفية - ط) في جزعين و (شرح قصيدة النفس، العينية لابن سينا - ط) و (الجواهر المضية في الأدب السلطانية - خ) و (سيرة عمر بن عبد العزيز - خ) و (تيسير الوقوف على غوامض أحكام الوقوف - خ) و (غاية الإرشاد إلى معرفة أحكام الحيوان والنبات والجماد - خ) و (اليواقيت والدرر - خ) في الحديث، و (الفتوحات السبحانية - خ) في شرح ألفية العراقي، في السيرة النبوية، و (الصفوة - خ) في مناقب آل البيت، و (الطبقات الصغرى - خ) ويسمى إرغام أولياء الشيطان، و (شرح القاموس المحيط - خ) الأول منه، و (أدب الأكل والشرب - خ) و (الدر المنضود في ذم البخل ومدح الجود - خ) و (التوقيف على مهمات التعاريف - خ) ذيل لتعريفات الجرجاني، و (بغية المحتاج في معرفة أصول الطب والعلاج) و (تاريخ الخلفاء) و (عماد البلاغة) في الأمثال، وكتاب في (التشريح والروح وما به صلاح الإنسان وفساده) و (أحكام الأساس) اختصر به أساس البلاغة ورتبه كالقاموس .

نقلا عن : الأعلام للزركلي

كتب المصنف بالموقع

1. التيسير بشرح الجامع الصغير
2. اليواقيت والدرر شرح شرح نخبة الفكر
3. الإتحافات السننية بالأحاديث القدسية ومعه النفحات السلفية بشرح الأحاديث القدسية
4. الفتح السماوي
5. التوقيف على مهمات التعاريف
6. اتحاف السائل بما لفاطمة من المناقب والفضائل
7. فيض القدير

Also see [www.almeshkat.net](http://www.almeshkat.net) for the following books by al-Munawi spread by Qadri's sect and note how many thousands of times each book has been downloaded:

عنوان الكتاب	المؤلف	القراء	التاريخ
فتح السماوي بتخريج أحاديث القاضي البيضاوي / موافق للمطبوع	المنافعي	6655	1429/10/7
التيسير بشرح الجامع الصغير / موافق للمطبوع	محمد عبد الرؤوف المناوي	14459	1427/7/7
البواقيت والدرر في شرح نخبة ابن حجر	محمد عبد الرؤوف المناوي	10318	1427/7/5
الإتحافات السننية بالأحاديث القدسية	محمد عبد الرؤوف المناوي	17288	1426/9/6
التوقيف على مهمات التعاريف	محمد عبد الرؤوف المناوي	28601	1425/12/24
اتحاف السائل بما لفاطمة من المناقب	زين العابدين المناوي	12415	1425/11/12
فيض القدير شرح الجامع الصغير / موافق للمطبوع	محمد عبد الرؤوف المناوي	24121	1424/08/22

In concluding this section, the following is a gift to his likes from Ibn Qayyim al-Jawziyya who mentioned the following outlandish incident, which their followers need to explain using only the sources of the pure Shari'a instead of stating it is just a matter of firasa (discernment), with regard to his teacher, Ibn Taymiyya in his *Madarij al-Salikin*.<sup>13</sup>

الْأُمُّ مَرَأَتُهُمْ سَأَلَتْهُنَّ أَنْتَيْنِ وَسَبْعًا لَمَّا تَحَرَّكَ التَّتَارُ وَقَصَدُوا الشَّامَ الدَّائِرَةَ  
وَالْهَزِيمَةَ فَمَلَأَ لُحْمًا وَالنَّصْرَ وَأَقْلَمُ لِمَعْلَيْنِ ذَلِكَ أَكْثَرَ مِنْ سَبْعِينَ يَمِينَ.  
فَيَقُولُ لَهُ ابْنُ شَاءَ اللَّهُ فَيَقُولُ: اللَّهُ تَحْقِيقًا لَا وَصْلًا يَقُولُ ذَلِكَ قَالَ:  
فَلَمَّا أَكْثَرُوا عَلَيَّ فَلَمَّا كَلَّبْتُ كَلْبِي وَاتَّعَالَى فِي اللَّوْحِ الْمَحْفُوظِ أَنَّهُمْ زَمَمُونَ فِي  
وَهَلْ بِالنَّصْرَةِ لَجِيئًا وَفَرَأَ طَلَعَتْ لَأَبْهَقًا: الْأُمُّ مَرَأَةُ وَالْعَسْكَرُ حَلَا وَهُوَ النَّصْرُ  
قَبْلَ خُرُوجِهِمْ إِلَى لِقَاءِ الْعَدُوِّ.

تُفَرِّسُ لَهُ الْجُزْئِيَّةُ فِي خِلَالِ هَاتِيكَ عِلَلٍ مِثْلَ الْمَطَرِ.

<sup>13</sup> 2/458, published by Dar al-Kitab al Arabi, Beirut, 3<sup>rd</sup> edn, 1996 CE

## Translation:

“Then he informed the people and the rulers, in the year 702 [AH], when the Tatars had mobilised and were heading for Sham (Syria): ‘Indeed, they will be surrounded and defeated, and triumph and victory will be for the Muslims.’ He swore more than seventy times that this would happen. It was then said to him, ‘Say, “If Allah so wills.”’<sup>14</sup> He thus replied, ‘If Allah so wills, but by way of confirmation, not as a condition.’ I heard him saying that. He said, ‘When they insisted that I say it, I said, ‘Allah the Exalted has written in the Preserved Tablet (al-Lahw al-Mahfuz) that they will be defeated in this attack and that victory will be for the armies of Islam.’ He said, ‘The sweetness of victory nourished some of the rulers and the army before they went out to meet the enemy, and his partial discernment in the course of these two events was like the rain.’”

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**Peace and blessings be upon our Prophet, Muhammad**

**Abul Hasan Hussain Ahmed**

**London, 5<sup>th</sup> April 2013/24<sup>th</sup> Jumada al-Awwal 1434 AH**

House of Verification

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<sup>14</sup> (tn): *in shā’ Allah*